

THE PURSUITS OF LITERATURE.

Complete in Four Parts, New Edition, (being the Fourth)  
corrected and revised, with many Additions, of

THE PURSUITS OF LITERATURE: A Satirical Poem in Four Dialogues.  
With Notes. Printed in London, 1741, and 1742.

**LETTER**

TO THE

Printed for J. Baskett, Pall-Mall.

**LORD MARQUIS OF BUCKINGHAM,**

CHIEFLY ON THE SUBJECT

OF THE NUMEROUS

EMIGRANT FRENCH PRIESTS,

&c. &c. &c.

Printed for J. Baskett, Pall-Mall.

Price One Shilling and Six-pence.

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Thomas James Mathews

PURSUITS OF LITERATURE.

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of China, in the Years 1792, 1793, 1794. Translated into English Verse  
from the Original Chinese Poetry. With NOTES by various Persons of Emi-  
nence and Distinction, and by the Translator.

*Ignotum Rutulis Carmen caloque Latino  
Fingimus, et finem egressi legemque priorum.*

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to original Writers, consistent with its Plan and Subject.



A  
LETTER  
TO THE  
LORD MARQUIS OF BUCKINGHAM,  
KNIGHT OF THE MOST NOBLE ORDER OF  
THE GARTER, &c. &c. &c.  
CHIEFLY ON THE SUBJECT  
OF THE NUMEROUS  
EMIGRANT FRENCH PRIESTS  
AND OTHERS  
OF THE CHURCH OF ROME,  
RESIDENT AND MAINTAINED IN ENGLAND  
AT THE PUBLIC EXPENCE;  
AND  
ON THE SPIRIT AND PRINCIPLES OF THE ROMISH CHURCH  
SACRED AND POLITICAL.

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SECOND EDITION, (First printed in OCTOBER 1796.)

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BY A LAYMAN.

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As when the potent rod  
Of Amram's Son, in Egypt's evil day,  
*Wav'd round the coast, up call'd A-FITCHY CLOUD*  
Of Locusts, warping on the eastern wind,  
That (sudden) o'er the realm of Pharaoh hung  
Like night, and darken'd all the land of Nile;  
So numbringless were those BAD ANGELS seen,  
*'Twixt upper, nether, and surrounding fires.*

PARADISE LOST, b. I. v. 338.

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LONDON:  
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1797.

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AT THE PUBLIC EXPENSE  
REARNT AND MAINTAINED IN ENGLAND  
OF THE CHURCH OF ROME  
AND OF HERESY  
EMIGRANT FRENCH PRIESTS

SECOND EDITION, (First printed in October 1966.)

RECEIVED

The first of these is the fact that the  
 second of these is the fact that the  
 third of these is the fact that the  
 fourth of these is the fact that the  
 fifth of these is the fact that the  
 sixth of these is the fact that the  
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 eighth of these is the fact that the  
 ninth of these is the fact that the  
 tenth of these is the fact that the



# A LETTER

TO THE MOST NOBLE THE

MARQUIS OF BUCKINGHAM,

&c. &c. &c.

CHIEFLY ON THE SUBJECT OF THE

EMIGRANT FRENCH PRIESTS

RESIDENT IN ENGLAND, &c.

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MY LORD,

I Have certainly little pleasure, and no interest in this address to your Lordship, except that which arises from the common protection of these realms from the alarming invasion of ROMISH principles *civil and religious*. (a) They are now indeed matter of contempt to some, and even of high disdain, and to others a subject of indifference. The disputer of this world and the protestant Divine seem to unite in one neglect of their rising power in the heart of the kingdom. They were once however formidable to our ancestors, who never

regarded (a) I have not mentioned any of the French Priests or the Emigrants *by name*, except the Bishop of St. Pol de Leon, as he is the Director of the Committee on their behalf. I speak only of public measures and the expediency of them; and I prefer this method of giving my thoughts to the public, to the more general communication of a newspaper.

regarded them, or their professors, without a wise and virtuous jealousy. They well knew the nature of THE SERVANT OF SERVANTS; they had felt the dominion of the Priest, and bowed under the yoke of the tyrant. What they felt, that have they left on record to their posterity. Our books and our histories are full of the deeds of Papists; the voice of reason, of wisdom, and of scripture, speaks loudly of them, and antiquity has scarce a page without an example.

But in the common overthrow of the storm we have all felt, when the great boughs and branches of all empires have been beaten violently against each other, when the trunk of every tree has nodded, and the columns of every temple have been shaken, we are naturally led to respect the power which has appeared to uphold them for so many centuries, and secured the society of man with man. That power is Religion; without which, in some of its forms, no state has ever existed, or can exist.

In a very great portion of the civilized world, the profession of Christianity has been that of the church of Rome from remote ages. The word religion in France, Spain and Italy, has *hitherto* had no other meaning. Under this it is contended that society has flourished, arts and empire have been extended, and every comfort and blessing have been



been diffused. It has been discountenanced, vilified, and now finally abolished in France. It receives neither maintenance nor protection from the state. It's ministers have been murdered, proscribed, or banished. The fury of the oppressor has passed over them, and they are no more. Are we called to rejoice in this? Is the downfall of the church of Rome matter of exultation? Is the eternal and unchangeable church in ruins a subject of derision? Are the once *venerable* orders (as they have been stiled) of her priests, which received their institution from piety and their sanction from policy, to be trampled in the dust? Is the wealth, which once flowed in well directed channels, for the ministry of religion, the support of erudition, the relief of the poor, and the comfort of the desponding, to be seized and diverted from it's uses, as the common plunder and rapine of violent and wicked tyrants? Is this matter of triumph? Certainly not. (a) Humanity has but one answer: tears are due to misery, and compassion prepares us to relieve the unfortunate and the distressed. On this subject much has been said, which I shall not repeat; of eloquence we have had sufficient, of wisdom, little.

There  
 (a) In the course of this letter, I would be understood to distinguish the sufferings of individuals (which from the bottom of my soul I commiserate and would relieve) from the spirit and manners of the Romish Church and of the Romish Priesthood. ΟΥ ΤΟ ΔΥΣΤΥΧΗΜΑ ονειδίζω, ἀλλὰ ΤΟΝ ΤΡΟΠΟΝ ἐξετάζω. And I subjoin the Latin translation

There is something bold and peculiar in the present time. It gives a man a commanding prospect of his duty. It has shewn us that no man is too insignificant to be overlooked from his inability to do harm, and it has taught us also, that mediocrity of talents with upright intention may be serviceable.

You are not to expect from me the researches of the churchman, whose duty it is to make full proof of his ministry. I have not even the honest bias of a profession to support or to direct me. I shall give you the plain opinions of a private man, calmly thinking of every evil which is impending, and wishing to avert them; having little to fear for himself, but solicitous for us all.

If in the course of this letter my words and expressions should rise into strength, it will be so, because translation by Mr. Friend, for its peculiar energy and for the fulness of the expression. "Non quidem Ei (aut Illis) INFORTUNIUM exprobrandum velim; sed id tantum ago, ut MORES hominis (*Ecclesiæ et Sacerdotum*) perscruter et EXPENDAM." *Æschin. cont. Ctesiphont. sect. 29. pag. 51. edit. Foulkes and Friend, Oxon. 1726.*—I have no caution for *ourselves*, and I recommend none, which is inconsistent with true benevolence and national justice. I only request attention to the solemnity of my argument, as it affects the state, and the church, and the essential interests of Great Britain. It is the duty of the Ministers of the Crown to attend to a subject so weighty and so dignified.



cause I am not indifferent to the matter in question. A picture or a statue may be as safe in a national gallery as in the Vatican; but the spirit which informs the mass of one nation is neither transported, nor transfused, into another without danger.

Something I must say of religion, for it is a great subject. But I leave the minute discussion of it to the charges of the bishops, and their pastoral letters; and I suppose the divines and rectors of the church of England will not cease at this time to warn their flocks of their common peril. It is all they can, or ought to do; and it is all which is expected from them.

There is a voice, my Lord, which is recorded in the darker volume of our faith, (for I speak not to the scoffer or to the infidel) and, if words and facts can have meaning, it declares, that the spiritual sovereignty of the Power seated in the City standing on seven hills, and all its corruptions, must fall. "The kingdoms of this world *must* become the kingdom of God and of his Christ, and He shall reign for ever and ever!" But the idolatrous and tyrannous corruption must first cease, and this great apostacy in chief (for there may be others in degrees) must be done away. I am happy there is no occasion to ask of you, "Believest thou the prophets?" I am bold to say, "I *know* that  
" thou

"thou believest." I regard *you* as a Protestant : of your intimate *connections* I speak not. The downfall of the Popish system, and of all that come into it and have drunk of the cup of the abomination, must precede the new order of events, the purity of the gospel doctrines, the consummation of the designs of Providence, and the final destiny of man. The time is now far spent ; but *in the evening of this long day the scenes will change faster, and be more bright and illustrious.*

I have never conceived, (as some seem to have done) a creature without a Creator, or a design without a designer. The late events speak loudly for themselves ; and terrible and awful are the ministers of vengeance whom, in his wrath, the Almighty has chosen to execute his will, while his judgments are abroad in the earth. If I speak truth, I tremble as I write.

As I am not able entirely to separate, in my mind, a rational alliance and mutual dependence of the church and the state, I look upon the emigration of the French of all descriptions, and particularly of the Priests, as affecting them both. If we are to stand at all, I am confident that the constituent parts of our whole building must be preserved. If the French priests are received here

as



as in a *temporary asylum*, however reluctantly, I should wish to acquiesce in the measure. But, my Lord, the view is different, and the end is distinct.

But first; before I proceed, hear me a word or two. I shall speak of the things which *I have seen*, and record what I have heard and observed *myself*. No man co-operates with me. I profess to submit to no control, but to that of reason, of prudence, of truth, and of the law. While the use of my own senses and of my own understanding is graciously continued to me, *no man*, sacred or profane, shall *ever again* be called upon to answer for me or for my opinions. I repeat the words *no man* in the language and in the emphasis of the poet, (whom your education and taste must have taught you best to love and best to understand,)

ΟΤΤΙΣ ΕΙΔΕΥ ΖΩΤΟΣ ΚΑΙ ΕΚΙ ΧΘΟΝΙ ΔΕΡΧΟΜΕΝΟΙΟ.

Thus far hear me *for myself*, my Lord Marquis, that I may not be misunderstood. *I am no churchman*; I can steal time from spiritual leisure for any earthly audit which I may be required to keep; but I am a friend to our establishment civil and religious.

I return to the French Priests. They are received, and maintained and supported by the public

which has always been in their generation wiser than the children

lic money, and the direct sanction of the Government under the ministers of the crown. They have had a royal mansion assigned to them, a mansion rather ruinous indeed, but in such comfortable repair as it would admit, and they feel and *understand* the privilege. They are public to us all, as a College of Rōmish Priests, set up on an eminence, that they might see their way, as I suppose, and have *the prospect before them* unobstructed. They are under a Directory, *temporal* as well as spiritual. They have their hours and their plans of action, and their private conclaves, regulated and unmolested. This is not all. They are themselves the judges of their own fitness or unfitness for their admission into the King's House, and they best know, when and where the members may be dispersed to advantage, and by whom best replaced. At the head stands his Lordship, the Bishop of St. Pol de Leon, exemplary for his *meekness*, mildness, *gentleness of style*, and *all* the episcopal merits which distinguish his church. His Lordship is in London, the seat of government, as it should be, and from his central committed distributes life and heat through every vein and artery of the Catholic Body. I believe I am pretty accurate when I assert, that the annual revenue of Two Hundred Thousand Pounds passes through his Lordship's hands, under his ministry, and the wisdom of his œconomy. The children of this world have always been in their generation wiser than the children



children of light, and I would not certainly confine his Lordship's *prudence* in the trust. *Two Hundred Thousand Pounds!*—Well: it is in charity, it is to support plundered exiles, and will return in blessings upon our own heads. Why well too. Are we sure that this is the truth? I never, till lately, my Lord, could suffer myself to believe it otherwise. I thought the theatre was conspicuous, the actors respectable, and the scenes attracting. I had not then seen the ropes, and the pulleys, and the dirty levers, and the fetid lights, which serve to move, to decorate, and to illuminate. I waited for the moral of the piece. I thought the subject had been *one*; THE ENGLISH CHARITY of our common Mother *whose infinite breast teems and feeds ALL*; but I found there were two plots.

*Two Hundred Thousand Pounds!*—For what? Charity again. It is right and meet that there should be a supply of Priests to support *their* church in England, lest it should fall: and it is very right that there should be *a place of education* and of training *for the Cause*. Education is expensive, but necessary. The ministers of Great Britain are very kind; *good, easy men*, and without suspicion. The original Priests, forlorn and destitute at first, die or relinquish their situation in the King's house. You would imagine that emigrants supplied their place. *Nil horum*—No verbose and tedious epistle from  
the

the Bishop of St. Pol de Leon ; but letters of admission not only for emigrants, but for boys and English natives, for Catholics and Papists born in this country, under the same episcopal signature. If the government designed their largess for this purpose, you may doubt the propriety of it. The ministers, as it seems, have begun to plant them, and, with consistency, they labour to make them full of growing. If they are *permitted* to do this ; I cannot wonder at the proceedings of the French Priests. Some may call in question their gratitude ; but they know how to temper their acknowledgments in proportion to their strength. There was a time when some civility and respect to their benefactors were preserved ; in my opinion, that time is passed.

But the King's House at Winchester is to be evacuated. I am glad to hear it. If they are dispersed, they will be no longer seen to stand *under the immediate sanction of the Crown and it's Ministers*. This is the first step to THEIR GENERAL REMOVAL *from the kingdom.* (a) We are taught however by naturalists, that the lopping of the higher branches strengthens the trunk and vigour of the old tree. I am not very fond of analogy, and I do not often admit a simile as a proof. In this favourite argument Mr. Burke perhaps may. Their root, they say,

(a) If the French Priests should have been removed from the King's House, when this letter is published, this is an exact statement of their proceedings, when they were there.



say, is in heaven, if we believe them, and all branches are spurious which spring not *from it*.

It is not my intention to examine minutely the religion of Papists, but there are features which cannot be effaced. We behold indeed *their natural face* as in a glass, and straitway forget what manner of men they are. I must remind you however, that we have a work of unperishing materials, and solid as the fabric it is designed to support. That work is entitled "a Preservative against Popery :"(a) and if the Church of England had erected no other monument of her pre-eminence among all Protestant Churches, this alone might establish her pretension. To Englishmen it is *an everlasting possession*. Still few consider it as worth their attention. I think it wholly to my purpose to rehearse and set forth, plainly and without a commentary, twelve articles of the faith of the Church of Rome. After their profession of faith according to the Council of Nice, in which many Protestant churches agree, these new articles are added, without warrant from the Scriptures, as *we assert*. Their church, which *never changes*, (as we are told) never received them, nor were they decreed even by the See of Rome, till the pontificate of Pius the Fourth and the Council of Trent. They stand thus ; and I have copied them, for the inspection of many among us, who talk of the Roman Catholic Religion, but have never read its tenets.

THE

(a) In two vol. folio.

## THE POPISH ARTICLES.

1. " I most stedfastly admit and embrace the apostolical and ecclesiastical traditions, with the rest of the constitutions and observations of the said church.

2. " I also receive the Holy Scriptures according to *that* sense, which the Holy Mother Church (*to whom it belongs to judge of the true sense and interpretation of the Holy Scripture*) did and doth hold; nor will I ever take and interpret it *otherwise*, than according to the unanimous consent of the Fathers.

3. " I do also profess, that there are *truly and properly* SEVEN SACRAMENTS of the New Law, *instituted* by our Lord Jesus Christ, and are *necessary to the salvation of mankind*, (although *all the sacraments are not necessary to every person*) viz. Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction, Orders, and Matrimony. All which do confer grace; and whereof Baptism, Confirmation, and Orders, cannot be repeated *without sacrilege*. I do also receive and admit all the received and approved rites of the Catholic Church, in the solemn administration of the aforesaid sacraments.

4. " All and every thing which was declared and decided about Original Sin and Justification, by  
the



the most holy Council of Trent, I embrace and receive.

5. " I do profess also, that IN THE MASS is offered to God a true, proper, and propitiatory sacrifice for the Quick and Dead; and that in the most holy Sacrament of the Eucharist, *there is REALLY AND SUBSTANTIALLY the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ: and that there is a conversion of the whole substance of the Bread INTO HIS BODY, and of the whole substance of the Wine INTO HIS BLOOD;* which conversion the Catholic Church calls Transubstantiation.

6. " I do also confess, that under either kind or species only, whole and entire Christ and the true Sacrament is received.

7. " I stedfastly believe there is a purgatory, and that the souls detained therein are helped by the prayers of the Faithful.

8. " I also believe that the Saints who reign with Christ are to *be worshipped and prayed to*, and that they do pray to God for us, and that their relics are to be venerated.

9. " I do most firmly assert, that the images of  
C Christ,

Christ, and the Mother of God, who was always a virgin, are to be had and retained: and that due honour and worship is to be given to them.

10. " I do also affirm, that the power of indulgences was left by Christ to his Church, and that the use of them is *very helpful* to Christian people.

11. " I acknowledge the Holy Catholic Apostolic Roman Church to be the MOTHER and MISTRESS of all Churches; and I promise and swear true obedience to the Pope of Rome, who is the Successor of St. Peter, the Prince of the Apostles, and Vicar of Jesus Christ,

12. " I also without doubt receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and especially by the Holy Council of Trent; and *all things contrary to them*, with *all Heresies* condemned, rejected, and cursed by the church, I *also* REJECT, CONDEMN, and CURSE."

These are the Articles!!! The text indeed is not in the Scriptures, but they know where to look for the Commentary, and we know how they have been sealed, enforced, and *illuminated*.

But,



But, my Lord, we are to consider a little further. The legislature of late years has thought proper to grant relief to the Papists, and to remove the hardships and the oppressions under which they laboured, (for some were indeed grievous, I would state the matter fairly), and to place them on a level with other sects. I bow before the laws of my country, and I express my dissent with reverence and respect. I always had my doubt of the propriety of the measure to the extent which was granted; but it will be seen that the measure is not full, and *they are not satisfied*. They talk of *further* application to the Legislature. It is within the scope of my argument to examine this a little. An oath was to be framed for this purpose among themselves, and a declaration to be subscribed, and presented to the officers of the Crown, before it was introduced into Parliament.

They who are acquainted with the origin and progress of this controversy among them, know what bitter words and arguments passed between the contending parties, before they could agree upon the form. One party had some liberality, but the more powerful Catholics retained as much of the ancient rancour against Heretics, as it was possible to infuse into it. The quality of their mercy was indeed strained. At last the submission to the English Government, the abjuration of the

power of the Pope in these realms, and allegiance to the reigning family on the throne, were agreed on; faith with heretics was to be kept, and niental reservation formally renounced and disclaimed, *Expensâ Superorum et (a) CÆSARIS irâ*. The oath may be seen in our statutes. But Sir John Mitford had sagacity and force sufficient only to *scotch the snake, not kill it*. I have seen their memorials on the occasion, and their rescripts, and their letters *encyclical*, "with centric and eccentric scribbled "o'er," and their appeals to their Catholic Lordships the Bishops, and their most profound humility. But I *yet* feel an involuntary emotion to be upon my guard, when a Papist smiles and swears fealty to ANY Protestant power. Their vow of obedience is well understood. The law of the orbit, in which they move, always keeps them at the same distance from the central power. What oath can make their appeal to heaven valid, while the doctrine that "Faith is not to be kept with Heretics" is still unaltered in their records and in their councils, by which they are guided. *We* are still considered as part of the great Northern Heresy by these Brethren of the tradition.

In the time of Charles the Second, the Earl of Southampton seems peculiarly to have understood the Roman Catholics, and to have discriminated them from

(a) The Pope.



from every other sect in religion. Lord Clarendon in the Continuation of his own Life has a passage, which I shall produce, where he speaks of the Earl and his opinions concerning them with great force. His words are these: " That which had the  
 " strongest influence on him (the Earl of South-  
 " ampton) and which made him *less* apprehensive  
 " of the venom of every other sect, was the *ex-*  
 " *treme jealousy* he had of *the power and malignity of*  
 " *the ROMAN CATHOLICS*, whose behaviour from  
 " the time of the suppression of the regal power,  
 " and more scandalously at and from the time  
 " of the murder of the King, had very much irre-  
 " conciled him to them: and he did believe that  
 " the King and the Duke of York had a better  
 " opinion of *their fidelity*, and less jealousy of their  
 " affection, than they deserved: *and so thought*  
 " THERE COULD NOT BE TOO GREAT AN UNION  
 " OF ALL OTHER INTERESTS TO CONTROL THE  
 " EXORBITANCE OF THAT. (a)" Let us change  
 the time, and the reasoning of the noble and sharp-  
 sighted Earl is still more forcible.

But, we are told, we are *now* to trust the mild-  
 ness of their Priests, and to rejoice in the softened  
 spirit of the time. I certainly shall regulate my  
 trust, and temper my joy. For I have still my fear,  
 that if they were again touched with the spear of *their*  
*great Sultan*, like the fallen spirits in Milton, they  
 would soon *light on the firm brimstone*.

C 3

Further

(a) Lord Clarendon's Continuation, &amp;c. p. 416. ed. fol. Oxf.

Further than this, I cannot descend to the miserable squabbles of provincial Priests, to declarations deposited in the Museum forged or true, to Cisalpine or Transalpine Clubs, or to the imaginary Bishoprics of Rama, Acanthos, and Centuria. Their spirits shine through them all. Superstition changes the nature of man. Shew me a country where idolatry and superstition have ever been divorced from cruelty. The marriage is legitimate, and a French Directory cannot put them asunder.

I know there is at present a disinclination to examine into the principles of the Church of Rome. My friends smile, when I am serious in this matter and express my fears. Men are now convinced, they say, that the powers of reasoning, of learning, of wit, and even of ridicule, have been successfully exerted to the throwing down of their strong holds; and they are thrown down. But we must remember that the unity and the infallibility of *the Church* is still maintained obstinately and inflexibly. Not an iota of its primary and discriminating principles has been abandoned. The temple may have been profaned, but the key is in the old hand. I might refer to their councils, and the volumes without number to which I can have an easy access; I could show Councils against Councils, and Popes against Popes: but to what purpose? Barrow has laid



laid prostrate the Supremacy ; Mede has torn down the banner of Antichrist ; and Chillingworth stands master of the Protestant Fortrefs: These have been our champions in other times, men who have gone forth with our armies in the strength of the living God, against the perverters and violators of his law. Nor have protectors in these latter times been wanting ; but the mode of defence varies with the nature of the attack. Superstition engendered Atheism in France. Plutarch long ago pointed out the connection between them. An age of carelessness, and of fearlessness, and of audacity in vice and scepticism, is the very age most adapted to the revival of Popery in any country, and it becomes us to look to it. Nay I maintain, that there is no country in Europe, but Great Britain, in which Popery can *ever again* entertain a hope of re-establishment, or of unqualified toleration. If you ask me why I think so, I reply, from the inattention and indifference with which it is *overlooked* by the government and the inhabitants, and from the general ignorance of it's specific tenets and principles. Popery admits of casuistry, and convenient salvos ; and it's obligations to morality do any thing but bind. One of their Doctors (Sanchez I think) can describe a man who is "*Probabiliter obligatus, et probabiliter de-obligatus.*" It is easy to foresee the blessed fruits of *a double probability* in matters of obligation ! Masses and such morality best go together, as of

equal utility; and I think the ranting words of Father Cellot in his book on *their* Hierarchy, (a) might be justified. "There would scarce be *Priests* enough, (says the good Father) if not only all the men and women, if it were possible, but even insensible bodies, and the *brute beasts themselves* were *changed into Priests*, to celebrate the Mass." If Ovid were living, I should not have been surprised to read the *Metamorphosis*.

But, my Lord, in the overthrow of our Establishment there is a common cause. Some of the Dissenters, all the Levellers, and Republicans, and French Philosophers in English dresses, are united firmly *against us*. *Ithacus* and the *Atridae* have but one design and one wish. If we sleep, they are awake. The poor and the children of the poor are inveigled by the French Priests and *Established Nuns*, who have cloaths, and bread, and *instruction* too for these *charitable purposes*.

Besides, the skill which they acquire from day to day in the English language facilitates the intercourse between them and *the people*. Their admission into the houses of tradesmen, and even of the lowest orders, as teachers of their own tongue, (and our servants now learn French) gives them opportunities which they are too wise to neglect. They will soon be incorporated and *one with us*, and supersede the necessity of a naturalization act. They will become the very bowels and vitals of every

(a) L. 1.



every family of distinction, and soon after masters of the houses. Their own Catholic nobles in this country were formerly *priest-ridden*; they change the name, they are now *priest-eaten*. The priests love the warm precincts of Wardour and Lulworth; and they smile at *their* new Palace in Scotland,<sup>(a)</sup> and think the sceptre is not yet departed from them.

Let me proceed. As to the education of Papists, their schools and seminaries must of course exist. Every sect must have its own mode of institution, and the disciple his own master. I can have nothing to object. But when, in the former part of this letter, I asserted that Two Hundred Thousand Pounds a year are issued for the maintenance of Priests and other Emigrants in distress and poverty; I had my doubts of the propriety of *it's being under the direction and ministry of the Bishop of St. Pol de Leon*. I have more than doubts; I would protest against the measure. Have *we* no Directors of Committees to be found? none able enough to discharge this *delicate* duty? Mr. Wilmot is a good-natured man, but the dove and the serpent are not suited to each other. It is not for such abilities as Mr. Wilmot's to cope with the episcopal subtlety of a Romish Prelate, when entrusted with the interests of his Church, and in a situation of power. I contend that no part of the public money should be appropriated to *the purposes of Popish education*, and the succession of *the immortal* priesthood. They know I speak the truth. I contend

(a) Holy Rood House.

contend also, my Lord, that the government of a Protestant kingdom should only tolerate and protect, and as in the present case, provide against the pressure of want and necessity, in which I would join heart and hand. To encourage and to promote *their cause*, or to suffer the scandalous misapplication of the public bounty, is a gross violation of compact and of duty.

But pass their seminaries and schools for the Priesthood. "*Transi Gymnasia, atque audi facinus majoris abollæ.*" It is a favourite mode with their Priests, in conversation with the lower orders of our community, first to hint and insinuate that the Translation of our English Bible is faulty, incorrect, and inaccurate; that uncertainty is the consequence of it, and that no dependence can be placed on the word of God, as *we* receive it. They next extol and recommend the Scriptures in the Latin vulgate, as they read and interpret, and as *the Church* has from earliest times received them. That, this is the only infallible rule of faith, and that all other translations are at best dubious. This is an argument to which a plain, honest, and unlettered Protestant can give no answer, or give it with much difficulty. I know nothing more fatal than such unqualified objections to the English Bible, urged with the dexterity and zeal which belongs to and characterizes their Priests. The common people



ple are not aware of this truth, namely, that there is no translation of the Bible, however imperfect, in any language whatsoever, particularly in the English, which does not render and exhibit the fundamental doctrines of Christianity. If every profession, and every meeting, and every sacred establishment, were annihilated, it would be to confound the effect with the cause, to suppose the annihilation of Christianity, while even a translation of the Gospel remains. In my opinion this is a fatal mode of unsettling an unlettered mind, and creates doubt and distrust which are not easily removed. If indeed Protestants were as zealous as their enemies the Papists, and would disperse the little tracts which strike at their superstitious tenets, the effect might be great and successful.

Again, my Lord, I must ask, did the indulgence of the lenient Legislature, in the Act to which I alluded, extend to an abuse of the law? Is the Jesuits College from Douay to be transplanted into the fostering and teeming county of Yorkshire? I know the proposal has been made. Is the Nunnery near Bishops Auckland to *continue under the protection* of the Prince Bishop of the Palatinate? I am sure it ought not. Was the Act passed, that their imposing ceremonies should be obtruded upon us with a studied sedulity? That sacred sisterhoods should appear in their habits, and in the trappings of their orders, and in all the notoriety of seclusion? Even the lady-muse of *their own* Mr. Jerningham could

could expose that system. Are they come into our land, to increase at once and to depopulate it? Was the Act passed for the express purpose of erecting monasteries and nunneries? I think not; for I conceive that neither the *Monkish*, nor any other religious orders, nor the institutions, nor the habits, are *admissible* into this Protestant country. I appeal to the Attorney General. (a)

Are we to be registered in due time (as I suppose we shall) in the Prerogative courts of my Lord the Bishop of St. Pol de Leon and his successors? Are their Decretals, and their Councils, and their Oecumenicals, to be reprinted for the use of the kingdom at large? Are we to hear nothing but the sacring bell

(a) By the Act 31 George III. entitled "An Act to relieve *upon conditions and under restrictions*, PAPISTS, &c." Sect. 17. "Provided also, and be it further enacted, That *nothing* in this Act *shall make it lawful* to found, endow, or *establish* ANY RELIGIOUS ORDER, OR SOCIETY OF PERSONS BOUND BY MONASTIC OR RELIGIOUS VOWS—within these realms, or the dominions thereunto belonging."—If NUNNERIES ESTABLISHED are not within this description, words and laws have no meaning: if they are within this description, should the laws be publicly and notoriously violated, and the officers of the Crown take no notice? The same power which founds and establishes a *Nunnery*, may found and establish a *Monastery*. The difference of sex makes no difference in the establishment, or in the violation of the laws of the realm. If these nunneries (now rising every where) are not publicly discountenanced and shortly abolished, *I should not be surpris'd* if the House of Commons were to be moved on this subject, for an information from the Attorney General on the part of the Crown. Nay more, if the Papists should persist in *some* of their present proceedings, there may shortly be a *revision* of the *whole* Act passed in their favour. Parliament certainly granted a handle to *their* axe; but they may be assured with great solemnity,

*Si ROBORA SACRA ferirent,  
In sua mox credant redivivas membra secures.*



bell in every village, and see nothing but the elevation of deified wafers in our streets? Are the sad solemnities of *their* funereal offices, *their* requiems for the dead, *their* processions to our last abode, to be renewed, and the torch, and the taper, and the crucifix, to be uplifted, in the face of the day, in all the dreary pomp of other times? I think not. If indeed there is to be a Digest of Popery, the sooner it is given to us the better. I use plain interrogatories, they suit me best, and they are best answered. I would write to the calm sense of the nation, and I would speak also to their feelings. We shall never believe, till we read, nor be convinced, till we are made to feel the system.

In no very long time, the difference between the symbol and the thing signified will disappear. Custom will soon reconcile the flock and herd of mankind. I speak with no disrespect of my fellow-creatures; we are all in a degree gregarious, and may be led without suspecting it.

If indeed the evil were *now* become inveterate; if it had *already* struck root deep and firm; if the system were fully displayed and established among us, I would not paint it. I speak, that I may warn; and I describe the evil, that it may be averted. I leave to others to speak of many of the present professors and supporters of this system of folly, iniquity, superstition, and arbitrary power, which is *now* striving to awake out of slumber. I could shew from their writings *the very same*  
spirit

spirit which *infuriated* their ancestors. I could say more, much more; but—

*Spatiis excussus iniquis*  
Prætereo, atque aliis post ME memoranda relinquo.

There is a sophistry, which well-meaning men sometimes adopt in the consideration of this subject. They tell us, the power of the Pope in Italy is extinct; in the head-quarters of Antichrist he is routed. Well then; be it so. Are we so little read and schooled in their doctrines? Are we *now* to be told, that “Where the Pope is, there is Rome?” If the seat is vacant at Rome or at Avignon, his Holiness may flee to Ireland; or if there be a *vacant* royal seat in England, or even in Scotland, yet untenanted by our enemies, it may be claimed from the ministers of the Crown. *Illic heu! miseri traducimur*. We have need of much lustration; but it is not Mr. Burke who must sprinkle the laurel. We have indeed but one English Bishop who, in this Protestant kingdom, ever yet dignified them with the title of “*the venerable Church Establishment*.” That Bishop is Dr. SAMUEL HORSLEY. (a)

I own, my Lord, I was always adverse to the encouragement of the French Emigration, whether laity or clergy. Other countries had given us a salutary admonition, but we received them all. We were for romantic charity, and would have no generosity which admitted discretion. For my own part, in these perilous seasons, I feel no accommodating principles

(a) See his Charge to the Clergy of Rochester in 1796.



principles in my composition. I must find my way through the high road, if I find it at all. I have no time for loitering over prospects and picturesque scenery; and though I may love the shade and privacy of unfrequented paths, I must *now* move onward in the sun and in the dust. My line of conduct is chosen, and I will pursue it. The fortresses of impiety and of superstition should be *equally* dismantled, and the enemy should disappear from *our* land. I have no political quarrel with the worship of a piece of bread, or a wafer, or a slipper; I care not for the morning, or for the evening Ave. But the Sicilian Vespers are still sounding in my ears, and St. Bartholomew sleepeth, but is not dead. I am astonished that Bishop Horsley should coolly mark the difference between the Church of Rome and Protestantism, as merely consisting "in points of doctrine, discipline and external rites."<sup>(a)</sup> He might pity and *relieve* the individual sufferers, *if he chose to do so*; but when he spoke of *that Church*, it was his business, and it was his office, to call aloud, "Come out of her, and partake not of her abominations." He knows, her principle is extermination, that her laws against heresy are written in blood, and her edicts illuminated by the faggot. This is the Church, my Lord, whose interests some patronize, and whose members some espouse. The University of Oxford has presented them with their Latin

(a) Bishop Horsley's Sermon on the 30th of January 1793, 4to. p. 25.

Latin Testament, and I suppose her sister Cambridge, in pious emulation, will shortly reprint their mass-book.

I am weary of pamphlets and miserable sophistry. I must repose on fact, under the shelter of public testimony. Is not the state of the Emigrants notorious to the whole kingdom? Did ever the ministers of any country, but this, put arms into the hands of their enemies? (a) Enroll, enlist, and number them among their own army; nay more, pay them higher than our own native soldiers? And all this without a fear or a scruple. Is there a county in which we are not elbowed by a French Priest or a French Spy? Is this system to be pursued to the extent? and are the unities of this great Drama to be preserved, for the honour of our Catholic state Poets Wyndham and Burke, till the catastrophe is fully wound up, and its consistency proved by national destruction? There is a time in which questions must receive an answer. Cabinets must be accountable to the public, as well as Clubs. I wish well to Mr. Pitt and the ministers, and I call on them to ponder on *these* ways. No nation ever yet felt such a danger, without some provision against it. While the country is deformed with French faces, it seems, by such a conduct, as if we were laying all that is valuable in our Constitution, sacred and civil, at the feet of a Foreign Directory in voluntary prostration. In *this* particular, I protest in the face of my country, I know not which most to condemn, the supineness,

(a) The emigrant regiments.



pineness, the ignorance, the inattention, or the desertion of duty in the ministers of the Crown. I had been taught to think, that if the Palladium of the state must be lost, it would at least have been stolen. But it seems, as if French Priests or French spies were invited to seize it and carry it off in open day.

If they do come indeed to see the nakedness of our land, thank God, they will be disappointed; that nakedness is no where to be found. They will find us with harness on our backs, and with the sword in our grasp, waiting in our common defence, and watching, because we know not the hour. They will find loyalty where it should be. They will see the peasant with the peer together in the common field, and the tradesman associated in arms with the artist and the labourer; we have one interest, one lord, and one spirit. We love and will preserve the *hereditary* dignity of the British throne. We are contented with the meridian of royalty, and look with sorrow to the setting of the luminary.

I know not whether this letter may attract the curiosity of the public, or command the attention of your Lordship. If it should, you may perhaps wish to know who it is that addresses you. With my name you will *never* be acquainted; but I can assure you, that I have

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ever respected rank, and the distinguished orders of society. I have never moved in a sphere *very* distant from them. The professors of equality never led me astray for a moment. I have had other instructors, and have walked in other schools. But I have learned that no man is too high for public censure and public animadversion; and I have never blushed for the opinions and doctrines, sacred or political, which I have at any time delivered to my country. I expect little notice and less thanks; and I look for no reward.

It has been my lot, in earlier life, to hold no vulgar intercourse with the sages and poets of higher fame; and I trust a classical mind, like your Lordship's, will excuse my having listened with delight to the murmurs of the Ilyffus, and followed the learned Consul to the falls of Anio in the depth of Tusculum. It is in these recesses, and with companions like these, that the mind is best *conducted* to the higher philosophy, and moves most willingly towards the light of revelation. Having descried the dawn, it looks with more confidence to the fulness of the day. It learns to set aside the little doubts and mists which obstruct our sight; and it has the courage to be ignorant in the Divine Presence. The wisdom of the statesman, and the disputing of this world, fall gradually to nothing, without another world whereon to fix, not our engines, in the sneering language



language of modern philosophers; but our humble confidence. A Christian (as such) wishes not to move this world at his pleasure, but to bring every thought into subjection to it's great Author, to cast down imaginations, and all spiritual powers which exalt themselves without authority, without warrant, and without control.

It is upon this principle that, from the time of the great Reformer to the present hour, the Protestants of this country have maintained, and will maintain, an eternal warfare against the domination of the Papists. They distrust them in all conditions. They hate their hypocrisy, and despise their supercilious pageantry. They remember the interdict which could once dissolve the ties of nature and the bonds of government, though they smile at the brute thunderbolt of the day. But they know, that the nature of their doctrine *admits no change*, though it allows of accommodation. That Papists can bow with an edifying suppleness, till they can raise the foot and trample on the neck. That they can throw back their hatred into a safe repository, and bring forth the hidden treasure with increase at a convenient season. Yet they reason pleasantly. If you offend the Church of Rome, you fight against God; if you support her ministers, you are favoured by God in being *permitted* to relieve his chosen and only true servants. This is a doctrine which supersedes all *human* gratitude: and I must

own, if I admit the principle, I must be pressed with the consequence. I see no retreat from the argument. Ask them, and they will tell you. God sent us into your land *to convert it*; your kindness deserves *the blessing* from his hand, and by *our intercession* you may yet turn and live. If these things are so, it is time to bestir ourselves. Or rather, we should prepare for the return and the reception of Popery, that her state may be maintained.

But if **POPERY** is to enter our City in triumph, if her chariot is to be drawn in the pomp of other times, depend upon it, her horses will be those of *the night*; we shall see the

*Captum oculis Typhlonta, Melanchætemque ferocem,  
Atque Acherontea prognatam patre Siopen  
Torpida, et hirsutis horrentem Phrica capillis;*

She must enter by the light of torches and of tapers into our Capitol, and **THE HIGH-PRIEST**, of **BEACONSFIELD** must conduct her to the chair amid the thunders of another Vatican, and the powers of his own pontific eloquence. Your Lordship will excuse one strain of rapture. The system itself is supported by fancy and fiction. It is the *Pergula Piætorum*, the school, the gallery of the arts, the very *repose* of painters, and of poets, and of orators like poets. For my own part, I shall never cease, and while my heart beats high at the name of genius, I never can cease, at well-judged intervals, to

roam



roam at large amid the enchantments of the imagination, and to give myself up in tumultuous transport at the voice of Torquato and the harmony of Burke. (a)

But I have been taught to distinguish verse from prose, and the witcheries of poetry from the soberness of truth. And most of all, when the theme is Religion, where we have most need of regulation. I therefore said, in the language of poets, that if Popery must be drawn into this country, it must be by *the horses of the night*. The day reveals her mystery and disperses it. We are not afraid of their confederate Doctors, Bellarmine on the shelf, or Bossuet (b) on the table. We have Mede, and Barrow,

(a) My particular reference is to Tasso G. L. Cant. xi. st. 1. to st. 15. and to Burke's Reflections on the Fr. R. p. 230 to p. 240.

(b) The *History of the Variations of the Protestant Churches*, by Bossuet, is in every Roman Catholic's hands, it is esteemed decisive, and very few Papists will appeal from it's authority. Yet hear this eloquent and merciful Prelate, in a familiar and popular work addressed to all persons. "As to the exercise and use of the power of the sword in matters of religion and of conscience—it is a point not to be called in question—THE RIGHT of it is certain. There is no illusion more dangerous than to consider TOLERATION as a mark and character of the true church." I will give the words in the original. "*L'exercice de la puissance du glaive dans les matieres de la religion et de la conscience.*—Chose, qui ne peut etre revoquée en doute; —LE DROIT est certain: il n'y a point d'illusion plus dangereuse que de donner LA SOUFFRANCE pour un caractère de la vraie Eglise." Boss. Hist. des Variations, &c l. 10. p. 51. Ed. Paris 1740. 12mo.—We are giving *unbounded toleration* to a religion, which, whenever it is predominant, *allows no toleration at all*: her arguments are the fire and the sword, and the right to use them, it seems, cannot even be called in question.

Barrow, and Chillingworth, and Tillotson, and Stillingfleet, and Secker. We will not again be insulted in the disguise of the Franciscan, or in the weeds of Dominic.

For my own part, I love temperance in religion, and temperance in morality. In every extreme I find misery, tyranny, or absurdity. I would neither drink the *unmixed* spirit of Athanasius, nor drain the dregs of Socinus. I dislike the lover of lordships, but I dread the troubler of states. I would maintain our old plain character of Britons, and be contented with the least possible night.<sup>(a)</sup> We hate any minister, sacred or political, who wraps himself and his measures in dirt and darkness; and my Lord Marquis of Lansdown knows whether a disciple of Malagrida can long hold footing in our state or not. We must believe in the integrity of a minister's heart and in the uprightness of his intention. We must be assured that if he ever deviates from the letter, it is to preserve the spirit of the constitution; that he prefers stability to innovation, support before subversion, and a habitation before a ruin. We are not to be made the sport of words; while facts are speaking a language loud and deep. With these sentiments I have long lived, and I hope they are such as may conduct us all to peace and to the haven where we would be.

I have  
(a) *Minima contentos nocte Britannos.*

Juv. Sat. 2.



I have written these pages, because I saw that the Hierarchy were silent and inactive. Scarce a tempest could stir them from the slumbers of prelatic security. One would think they loved to hear the rocking of *their* battlements. The men of talents and of erudition among the clergy have little sense of any danger, and none at all of their immediate and pressing duty. Yet, my Lord, I see not why all is to be abandoned, though *the Laity* should be left to contend for themselves, and, in the place of the Priesthood, stand between the porch and the altar. Something must be accomplished, and that shortly.

But the same exertions cannot be expected from all who are placed in the same rank. Our church may, even now, boast of some who have contended for her; and it is my wish that they may deliver the torch in its original brightness to their successors in the course. Knowledge indeed, and genius, and virtue cannot be set up against mortality, and arrest the infirmities of our common nature. I would therefore have the retreat of age, ability, erudition and piety, made peaceful and honourable. I remember the service which has been done, and, as I think, *allowed* to have been done. I pass by the palace of Hartlebury

bury with respect. With an excuse for some slight *courtly* stains, no name is more venerable, or reputation more solid, than that of the Prelate of Worcester and the friend of Warburton. I write the name of HURD with gratitude for the classic instruction I received from his writings in my earlier years; and I think no Protestant can withhold his thanks and his applause for "The Introduction to the Study of the Prophecies." There is a moderation in the style of that work, a judgment in the selection, and a perspicuity in the arrangement of the matter. It is full, and not diffuse; copious, but without superfluity. There is no treatise in any language, by which a man may be *conducted* to this study with equal advantage. If he wishes to pursue the researches, it is a guide; if his avocations will not permit, he may at least be convinced by it, that, though he cannot himself ascend to the height of that great argument, yet there is a foundation for the structure, whose maker and builder is God. He will find the fates and fortunes of the Christian church, and the corruptions of Papal Rome opened in prospect; and in particular, the doctrine concerning Antichrist is unfolded and displayed with such peculiar ingenuity and brightness of illustration, that I would recommend it to the public perusal at this period with more than common earnestness.



To Dr. Markham, the Archbishop of York, we have been indebted for the instruction of youth, and for the purity of classical taste which he infused into a large portion of our patrician community. Fortunate old man ! most fortunate, had HIS ILLUSTRIOUS PUPIL been of the number of those, Qui Præceptorem SANCTI voluere PARENTIS esse loco.

Every scholar and lover of truth will pay homage to Dr. Douglas, Bishop of Salisbury, the scourge and terror of literary and Popish impostors.

We have yet much to expect from the learned leisure of the Prelate of Landaff in his retirement at Calgarth Park. Who does not wish that the same ability, reasoning, and eloquence, which produced the late *Apology for the Bible* to confound the infidel, might continue and compleat their successful energies, in the exposure of Popery, and convincing the people at large that, THAT BIBLE ALONE is the Religion of Protestants ! I should expect greater advantage from a popular treatise on this subject by Dr. Watson, than by any other man in the kingdom.

It is pleasing to me to commend and hold forth whatever is valuable and respectable in our establishment ; but I shall confine myself at present. I wish however it were my office to break the darker

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asperity of our fate, and to announce the Marcellus of our day.

But if, on this subject, we are to hear nothing in our cathedrals, nothing in our universities, nothing in our seats of opulence and in our populous cities; yet still an *unknown* voice may cry from the desert, as of old, that our paths may be made and *kept* strait. I have spoken aloud, as becomes a man in the hour of peril, that we may guard every avenue to *another* approach of spiritual domination. I speak in the name of the people of England, and as one of that people, that they hate Popish superstition, and will never again suffer nonsense and contradiction (*a*) to make part of the national religion. They will not be oppressed, and they have too much sense to be deceived. The Governors of England should, at this hour, unite mercy, prudence, humanity, discretion and firmness. It is not a speech which can supply the resources of an exhausted kingdom; nor is it a breath which can disperse *the pitchy cloud* of French *locusts* which darken and devour our land. If we have *hitherto* slept, let us remember that sleep is no otherwise a blessing, than as it invigorates the frame of man, and fits him for higher ministry and more determined action.

For my own part, having the opportunity of leisure, of study, and of observation, and having also grati-  
tude

(*a*) See above p. 10, 11, and 12.



tude for those unmerited and invaluable blessings, I hope to act under the sacred injunction, that "no man liveth unto himself." Had I written any page, or, I might say, even a line or an expression in any page, on any private motive, this letter never should have appeared.

I recommend charity and moderation; but I would have the terms well understood. I would peculiarly enforce the necessity of that *prudence*, which best accompanies a trust in the divine assistance. But as I think that my understanding has been thoroughly informed on this momentous subject, I hope my heart has been corrected, enlarged, and strengthened. If I am right, I shall be heard. In whatever I have written, I have one wish and one end. It is this: that every consideration and every measure may give way to "THE SECURITY OF THE SOVEREIGN, THE ESTABLISHMENT OF THE PROTESTANT RELIGION, AND THE COMMON SAFETY OF THE STATE."

I have the honor to be,

MY LORD, &c. &c.

LONDON,  
Oct. 14. 1796.

AN ENGLISH PROTESTANT.